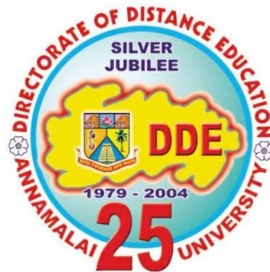
THE CONCEPT OF BONDAGE AND LIBERATION IN SAIVA SIDDHANTA AND ADVAITA

DISSERTATION SUBMITTED TO ANNAMALAI UNIVERSITY, IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF PHILOSOPHY IN PHILOSOPHY

Submitted by

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CERTIFICATE

Certified that the dissertation "**The Concept of Bondage and Liberation in Saiva Siddhanta and Advaita**" is a record of research work done by **Mr.D.Harish** during the period of his study under my guidance, and that the dissertation has not previously formed the basis for the award of any degree, diploma, associateship, fellowship or similar other titles and that it is an independent work done by him.

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CHAPTER 1

INTRODUCTION

Philosophy in India, through ages, enjoyed a very esteemed position as a master science and served as an inspiration for all other fields of study. Hence scholars used to call it as the mother of all subjects.

A unique feature of all the different schools of Indian philosophy is that, irrespective of being orthodox or heterodox, they always struggle to answer the problem of the bondage and the liberation. Both the philosophies; Advaita and Saiva Siddhanta are no exceptions. Together they accept the existence of the bondage that keeps the individual self away from the realization of the absolute self and strive to find the most probable way of breaking down the bonds for gaining the ultimate freedom.

The present study is a critical approach to compare the ways in which both the schools of Saiva Siddhanta and Advaita attempt to solve the vital problem of bondage and liberation.

It is really surprising that the scholars of both the philosophies have not paid much attention to this vast area of hidden treasures. In between the inevitable differences in the methods of approach by Saiva

Siddhanta and Advaita, one can easily find out certain striking similarities too.

1.1 Objectives of the study

The philosophy of Saiva Siddhanta is not very popular in Kerala, at present. Therefore, the students of philosophy are not aware of this school of thought. This study is expected to satisfy the needs of a beginner in Saiva Siddhanta from Kerala.

Again, Kerala is the birth place of Sri Adi Sankaracharya, the main exponant of Advaita. However, the study of Advaita is ignored by the Kerala scholars; after the era of Sri Narayanagurn. This study is a humble approach to retrieve the ancient glory of Advaita in the philosophical circles of Kerala.

1.2 Review of Literature

For the completion of the study, a number of books were to be referred.

1.2.1 Review of Literature in Saiva Siddhanta

To study Saiva Siddhanta, Vedas, Agamas, Svethasvathara Upanisad, Tirumurais and Meikanda Sastras formed the primary sources. These books form what are called 'the Twelve Tirumurai', the first seven of which go by the name of atankan murai, which consists of Tevarams of Sanbanthar, Appar and Sundarar[1]. The Tevarams of Sambanthar go up to make the furst three Tirumurai, those of Appar the next three Tirumurai, while those of Sundarar the seventh one. The Tiruvacakam of Manikkavacakar is referred to as the eighth Tirumurai. The nineth one is a collection of poems called the Tiruvicaippa by the nine poets, viz., Tirumalikaittevar, Centanar, Karuvurttevar, Punturutti, Nampikatanampy, Kantaar Atittar, Venattatikal, Tiruvaliysmutanar, Purutottamanampy and Cetirayer together with another poem by name Tiruppallantu by the poet Centanar. Tirumular's Tirumantram is put in as the tenth Tirumurai. The eleventh one is made up of the poems of the twelve poets viz., Tiruvalavayutaiyar, Karaikkal Ammaiyar, Aiyatikal Katavarkon Nayanar, Ceraman Peruman Nayanar, Nakkira Teva Nayanar, Kallata Teva Nayanar, Ilamperuman Atikal, Atiravatikal, Pattinattuppillaiyaar and Nampiyantar Nampi. The Periyapuranam of Cekkilar is called the twelfth Tirumurai.

Tirujnana Sambanthar, the author of the first three Tirumurai, which consists of three hundred and eighty four patikams of eleven verses each for every patikam, is said to have lived in the seventh century A.D., during the period of Narasinha Pallavan the First. His hymns are the exuberance of love and joy and show the reflections of his innermost mind. His love of God is likened to that of a son towards his father; for he is said to follow the Satputtra Marga (the way in which a good son loves his father). His faith in God is supreme and he is sure that the Father will stand by His son's words.

Tirunavukkarasu is the author of the fourth, fifth and the sixth Tirumurai which contain altogether three hundred and twelve Patikams of about ten verses each for every patikam. He is a contemporary of Tirujnana Sambanthar. Tirunavukkarasu's poetry is one of feeling which is at its highest in his hours of trial; he sings with a passion and his poems bear the stamp of his persecuted but peaceful, cheerful and equanimous life within. His poems are noted for their simplicity, freshness and spontaneity.

Sundaramurthy, the author of the poems known as the seventh Tirumurai, which contains one hundred patikams is said to have lived in the latter part of the seventh and the early part of the eighth centuries during the reign of Narasinha Pallavan the Second. The path adopted

by him is termed as the Sakha Marga (the way in which one loves his friend). True to the path he followed, he felt no compunction to ask Siva to do him service no many an occasion; and the Supreme One being the servant of servants, appeared to readily respond to his requests.

Manikkavacakar, the author of the eighth Tirumurai called by the name of Tiruvacakam, appears to have lived in the ninth century A.D., during the period of Varaguna Pandiyan the First. He is spoken of as having followed what is known as the Sanmarga (the true path). His poetry is the quintessence of religious feelings, expressed in the most simple unaffected language; and the simplicity and melody of his expression are of one accord with his inner spirit; he has a wonderful command of metre and there is music in his expressions. He is given up to introspection and self-searching; his verses are full of thought and reach the very limits of imagination.

Tirumular's Tirumantram recognised as the tenth Tirumurai deserves our special attention. It is important not because it has a high literary merit, which it never pretends to have, but since it contains a record of the spiritual experiences of a seer and a saint; it has puzzled and is puzzling many an intelligent reader; for it is full of riddles and

the author tries to solve for us the riddle of existence by means of riddles.

Cekkilar, the author of the twelfth Tirumurai called Periya Puranam belongs to the middle of the twelve century A.D.; he it is that has built up the stories of the sixty three Nayanars (devotees of Siva) together with those of a few others around the nucleus handed him by Nampiyantar Nampi; he seems to have relied both on tradition and on the meagre references in the Tevarams for the make-up of the stories. It was at a time when even the Saivites looked up to Jivaka Cintamani and such other works for literary inspiration that Cekkilar appeared with his Periya Puranam; these works no doubt have a literary value.

The fourteen Meykanta Sastras are Tiruvuntiyar by Uyyavanta Tevanayanar, Tirukkalirruppatiyar by Uyyavanta Tevanayanar of Tirukkatavur, Siva Jnana Bodham by Meykanta Tevar, Siva Jnana Siddhiyar and Irupavirupahtu by Arunanti Sivacariyar, Unmai Vilakkam by Manavacakam-Katantar, Sivapprakasam, Tiruvarutpayan, Vina-venpa, Porrippahrotai, Kotikkavi and Nenccu-vitu-tutu by Uma pati Sivacariyar, Unmai-Neri-vilakkam by Tattva Natar of Cikali and Sankarpa Nirakaranam by Umapati Sivacariyar[2].

The works of Dr. T.M.P. Mahadevan, Dr. Devasnapathi, Dr. V. Rathinasabapathi and J.M. Nallaswamy pillai were the secondary sources.

1.2.2 Review of Literature in Advaita

For the study of Advaita, Vedas, Upanisads, Brahma Sutra, Sutrabhashya, Sribhashya, Bhagavat Gita and Mandukya Karika were used as primary sources.

It is difficult to ascertain the time when the Brahma-sutras were written, but since they contain a refutation of almost all the other Indian systems, even of the Sunyavada Buddhism (of course according to Sankara's interpretation), they cannot have been written very early. It may not be far from the truth in supposing that they were written some time in the second century B.C. About the period 780 A.D[3]. Gaudapada revived the monistic teaching of the Upanisads by his commentary on the Mandukya Upanisad in verse called Mandukyakarika. His disciple Govinda was the teacher of Sankara (788-820 A.D.). Sankara's commentary on the Brahma-sutras is the root from which sprang forth a host of commentaries and studies on Vedantism of great originality, vigour and philosophic insight. Thus Anandagiri, a disciple of Sankara, wrote a commentary called Nyayanirnaya, and Govindananda wrote another commentary named

Ratnaprabha. Vacaspati Misra wrote another commentary on it called the Bhamati. Amalananda wrote his Kalpataru on it, and Apayadiksita wrote his Kalpataruparimala on the Kalpataru. Another disciple of Sankara, Padmapada wrote a commentary on it known as Pancapadika. Another work of supreme importance is the Advaitasiddhi of Madhusudana Sarasvati[4].

The works of experts like Dr. S. Radhakrishnan, Swami Vivekananda, Mridanandaswami, Osho Rajaneesh and Sir John Marshall were frequently referred as secondary sources.

1.3 Methodology

The dissertation has five chapters including the introduction as the first one.

The second chapter is a general study on both Saiva Siddhanta and Advaita.

The third chapter deals with the nature of bondage in Siddhanta and Advaita.

The fourth chapter deals with the concept of liberation in Saiva Siddhanta and Advaita.

The concluding chapter discusses the similarities and differences between Saiva Siddhanta and Advaita Philosophy.

CHAPTER 2

GENERAL STUDY

2.1. General study on Saiva Siddhanta

Saivism is a general name used to denote a number of schools that regard Lord Siva or Paramesvara as the supreme deity. Saivism is one of oldest schools of thought in the world. Even today, it is alive as an inspiring and inviting way of philosophizing and practiced as a religion by millions of people, not only in India, but all over the world. No other single religion, be it alive or extinct, in the entire world can boast of such an antiquity as Saivism owns.

From the hay days of the glorious Indus valley civilization onwards, we can trace strong and clear evidence of Siva worship. From the excavations of Harappa and Mohanjadaro, the archeologists have found the remains of phallic worship, bull worship etc. They have unearthed even a statue of a yogin, riding a bull and wearing garlands of snakes all around, that can be treated as the Lord Siva or his ancient prototype[5].

Dr. Radhakrishnan confirms that in addition to the worship of the mother Goddess, the people of Mohanjadaro and Harapa must have adored Lord Pasupati (Lord Siva) also[6]. The unearthed figures of the Lord are seen as bearing the symbols and marks of Lord Siva. One of the statues of the Lord is seen as sitting in a Yogic posture on a deer throne and is having the elephant, bull, tiger and buffalo grouped around him. This figure has been there from nearly 3250 B.C (if not earlier). It is the date that the archeologists give to the Indus Valley civilization. The statue must have been made at a time when the civilization has reached its full flourish. Then it can be seen that the religion is much older than 3250 BC. How old is the Saiva religion is a

question we cannot answer since we do not know when the Indus Valley Civilization began. It must be of more than 40 centuries of age.

Again, when we seek the philosophical background of Saivism, we have clear evidence from the ancient Indian texts, of a gradual, historical development of this great school of thought.

In the Yajurveda, there are 101 Sakhas or branches. Of these, the central Sakha is Bhodayana Sakha. This Sakha has seven kandas (parts). The central kanda constitutes Sata Rudreeyam. In its central Anuvaka occur the words "Namah SoMayacha Rudrayacha". That is how the Saivites are justified when they claim that the very center of the Vedas deals with the divine syllables (panchakshara) "Na Ma Si Va Ya"[7]. In this light, we can safely assume that it is from the panchakshara appearing at the very heart of the Vedic literature that the whole system of Saivism dawns.

In the Vedic literature, as Indra is predominant in the Rig Veda, Rudra is predominant in the Yajur Veda and Atharva Veda. The Yajur Veda deviates from the Rig Vedic way of ascribing supperority to Indra by gradually replacing him by Rudra, who is identified with Lord Siva[8]. The YajurVeda is full of chants addressed to Rudra. In the YajurVedic line, Rudra is described as the Lord of the Skies, the Mighty Controller of the Time (Kala), as the Master of lighting, thunder and rains, as the gracious Lord who mercyfully grands us fearlessness and refuge (abhaya) and as the great Lord who over came death.

Later Upanisads identify Rudra with Paramatman. He is called the Prana or the Life force. The Swethaswathara Upanisad mentions the names Rudra, Siva, Hara and Isana as the names of the Brahman. There is undoubtedly, an attempt to interpret the theory of the Brahman of the previous Upanisads in terms of the worship of Lord Siva.

The Saivism has different schools Viz; Saiva Siddhanta, Vira Saivism, Kasmira Saivism and SivAdvaita etc. Of these, the former two belongs to South India; (to Tamil Nadu and Karnataka

respectively) and the latter two belongs to the extreme north of India, Kashmir. This is enough evidence to infer that Saivism once occupied the entire subcontinent as a religion and philosophy.

The earliest reference to different schools of Saivism is seen in the Sutrabhashya of Sri Sankara[9]. Here Sri Sankara refers to the doctrines of the Saivism as having been written by Lord Maheswara himself. Sri Sankara calls the upholders of Saivism as Isvara karnins; because they regarded God as the instrumental as well as material cause of the world. Sri Sankara, here seems to be referring to the Pasupata system of saivism. The other systems are Saivas, Karunika Siddhantins, Kapalikas, Nakulisas etc. Sri Ramanuja, in his Sri Bhashya[10] on the Brahma Sutra mentions the name of Kapalikas and Kalamukhas as Saiva sects.

In short, the literature of Vedantic era which covers Advaita, Dvaita and VisistAdvaita speaks of various Saiva sects, lines of thought and various marks and signs on their bodies and with different kinds of robes to distinguish themselves from one another. Some were regarded as Vedic and some others as non-Vedic. The sect of Vratyas who owned the Atharva Vedic tradition was given high esteem. But the Kapalikas were treated as non-Vedic, since they indulged in horrid practices of drinking and eating in skulls as a part of their rituals. The

tradition says that Sri Sakara did not hold any discussion with the Kapalikas, as their views were professedly anti-Vedic. He simply had them chastised and whipped. But he accepts Pasupatas as real Saivites and regards their doctrines as being derived from the Agamas.

The Pasupata sutra gives names of 18 teachers beginning with Nakulisa(Lord Siva). Names as mentioned in Pasupata sutra are 1)Nakulisa 2)Kausika 3)Gargya 4)Maitreya 5)Kaurusha 6)Isana 7)Paragargya 8)Kapilanda 9)Manusyaka 10)Kusika 11)Atri 12)Pingalaksha 13)Pushpaka 14)Brhadarya 15)Agasti 16)Santana 17)Kaundinya or Rasikara and 18)Vidyaguru. However the Sivamahapurana gives 112 names of which most prominent are Lokakshi, Jaigisavya, Rshabha, Bhrgu, Atri, Gautama, Laukika Sanaka, Sanandana, Sanatana, Kapila, Asuri, Panchasikha, Parasara, Garga, Bhargava Angira, Suka, Vasista, Brhaspati, Kuni, Vamadeva, Svetaketu, Devala, Salihotra, Agnivesa, Akshapada, Kanada, Kumara and Ruru.

The Jaina writer Rajasekhara of the middle of the fourteenth century mentions the name of Saiva philosophy in his Sad Darsana Samuccaya and calls it 'yoga-mata'[11]. He describes the Saiva ascetics as holding staves in their hands and wearing long loin cloths. They had also blankets for covering their bodies, matted locks of hair and their

bodies were smeared with ashes. They ate dry fruits, bore a vessel of gourd and generally lived in forests. Some of them had wives, while others lived a lonely life. Rajasekhara further says that the Saivas admitted 18 incarnations of Saiva, the Over Lord who creates and destroys the world. They were adored as teachers of the system. Interestingly he adds Nayayikas and Vaisesikas to the list of Saivites.

Of the modern scholars, Schomerus describes the particular form of Saiva-monism (Saiva Siddanta) and gives names of various other schools of Saivism as he picks them up on a commentary on Siva Jnanabodham.

Schomerus puts Saiva schools into two groups i) Pasupata, Mahavrta, Kapalika, Varma, Bhairava, Aikyaveda, ii) Urtha Saiva, Anadi Saiva, Adi Saiva, Antara Saiva, Guna Saiva, Nirguna Saiva, Adhvan Saiva, Yoga Saiva , Jnana Saiva, Anu Saiva, Kriya Saiva, Nalu-pada Saiva, Suddha- saiva[12].

Shcomerus is concerned primarily with Saiva Siddhanta. According to him, with the exceptions of Pasupata, Virasaiva and Prastyabhijna, all the sects of Saivism are more or less the same as it is taught in Saiva Siddhanta.

As stated earlier, Saiva Siddhanta is the special philosophy of Saivism. It is unique in nature, because of its ardent love for reason.

What one would expect from a religious philosophy is nothing but as huge bundle of dogmatic principles, mixed up with a number of shouts at the crowds of non-believing Sinners and at Its own followers to believe in the power of the supreme Lord, sitting far away in the heaven, and to strictly obey his rules of conduct without any questions, in order to escape the fear of awaiting fires of the hell. But Saiva Siddanta is a surprise for such a prejudiced seeker. Prof. G. Subramania Pillai says that Saiva Sidanta "gives more value for reason than anything else. Religious ecstasy is not allowed to surpass the daylight of reason"[13].

And Tamil Nadu has always been a land of wonders. It is inhabited by one of the oldest populations of the world, for whom, philosophy, religion, art and culture are not entirely different watertight compartments, but complementaries to one another. The Tamils always went on enriching their fields of knowledge by adding new, polishing the old and removing the needless. Above all other things, they valued reason and always believed in the best. This explains the greatness of Saiva Siddhanta.

As Vedas and Upanisads give general ideas on Saivism, the Agamic literature equips us with particular directions on Siva Siddhanta. The Agamas are 28 in number. They contain elements of Philosophical thought and religious details of the cult of Saivism.

Each Agama consists of four legs or padas. They are Sariya pada, Kriya pada, Yoga pada and Jnana pada. The Sariya pada gives instructions upon the collection of flowers and other items for offerings (puja). Kriya pada deals with construction of temples, setting up of phallic symbol of Lord Siva and the ways in which pujas and festivals are performed. Yoga pada describes the details of performing yogas (sacrifices). Finally the Jnanapada illustrates philosophical aspects of Saiva Siddhanta.

After Agamas, Tirumurais are taken with reverence. They are believed to be divine messages in the best order, true according to the meaning of the term. They are written in Tamil language and this helped the Siddhanta a great deal in becoming popular among the common people. The twelve Tirumurais are written by 27 poets. These persons belong to a special kind of making, since each and every one of them represents a wonderful combination of saint, seer, poet and musician in one. They are from different arenas of life. They include: Karaikal Ammaiyar (a lady), Cheraman Perumal (the Emperor of Chera or Kerala) and to crown it all, Lord Siva Himself as Thiualavaiyudayar. In short , Agama is the word of the Lord and Tirumurai is the song of the devotee.

Another important source of the Saiva Siddantha philosophy is a group of 14 books called Meykanda Sastras. Of them, SivaJnana Bodham by Saint Meykandar is the most important treatise on the Siddantha. In about 40 lines, the saint covers the entire field of Saiva Siddhanta. We can divide the text in to four parts viz; Piramanaviyal (Epistemology), Ilakkanaviyal (characteristics of the ultimate principle), Sadanviyal (means of release), and Payanaviyal (fruits of release). Other note worthy texts of the group are the Sivajana Siddhiyar, Unmaivilakkam, Sivaprakasam etc.

2.2. General Study on Advaita

The four Vedas- Rig Veda, Yajur Veda, Sama Veda and Atharva Veda- contain the oldest record of philosophical thinking in the world. Besides Vedas and Upanisads, each system of Indian Philosophy, which is designated as darsana, has its own source books such as sutras, bhashyas etc. Sutras contain highly condensed form of philosophic thought and hence require interpretations and commentaries for ordinary men to follow their meaning. Examples of Sutras are: Nyaya Sutra of Gautama, Samkhya Sutra of Kapila, Yoga sutra of Patanjali, Vedanta Sutra of Badarayana etc.

A commentary on the Sutra is called Bhasya. For example Sutra Bhasya of Sankaracharya, SriBhasya of Sri Ramanuja-both are commentaries on Vedanta Sutra of Badarayana.

Six orthodox Indian Schools of thought or Sad darsanas namely - Nyaya of Gautma, Vaisesika of Kanada, Samkhya of Kapila, Yoga of Patanjaly, Mimamsa of Jaimini and Vedanta of Badarayana - accept the authority of the Vedas: Yet, the Nyaya, Vaisesika, Samkhya and Yoga do not originate from vedas; but from corresponding sutras. Mimamsa and Vedanta, unlike the other four thoughts of the Orthodox group are direct interpretations of Vedic Philosophy. Jaimini in his Mimamsa Sutra, interprets Karmakanda (Mantras, Brahmanas and Aranyakas) portion of Vedas, as giving the real purport of Vedas; where as, Vedanta Sutra is upholding Jnanakanda portion (Upanisads) as of philosophic worth. The two sutras; Mimamsa and Vedanta, together investigate the whole of vedic philosophy.

The term 'Vedanta' literally means the end of the vedas , which are the Upanisads. The views of Upanisads also constitute the final aim of the Vedas or the essence of the Vedas. The Vedanta sutra of Badarayana, the classical Upanisads such as Isa, Kena, Katha , Prasna, Mundaka, Mandukya, Aitareya, Taittiriya, Chandogya and Brihadaranyaka together with Bhagavat gita constitute the fundamental

texts of Vedanta school. These three sources -Upanisads , the Vedanta Sutra and Bhagavat Gita- belong to three different catagories or prastanas. The Upanisads belong to Sruti prasthana, Vedanta Sutra to Nyaya Prasthana, and and the Bhagavat Gita to Smriti Prasthana. Hence these three texts are together called prasthana thraya (three prasthanas) of the Vedanta darsana.

The Vedanta Sutra is also known as Brahma Sutra because it is an exposition of the doctrine of the Brahman. This is again called Saririka Sutra because it deals with the embodiment of the unconditional self. Thus unlike the Mimamsa Sutra of Jaimini that investigates the duties enjoined by the veda, together with rewards there to, the vedanta Sutra of Badarayana describes the philosophical and theological views of the Upanisads. It is a systematic investigation of the various views of the Upanisads.

The Vedanta Sutra consists of 550 Sutras. The sutras are highly intelligible by themselves and leave everything to the interpreter.

As a result, we get different kinds of Vedantic schools, of which Sankaracarya's Advaita, Sri Ramanuja's VisistAdvaita and Madhvacarya's Dvaita are most famous. These three Schools are noteworthy because they represent three distinct ways of understanding the ultimate reality, the Brahman. Advaita stresses the non-dualistic

view, VisistAdvaita stands for the qualified non-dualistic view and dvaita puts forward the dualistic view, and all these schools base their different arguments on Brahma Sutra by giving different interpretations.

The Vedanta Sutra has four adhyayas (chapters)-Samanvaya, Avirodha, Sadhana and Phala. The first namely Samanvaya adhyaya deals with theory of Brahaman. Its purpose is reconciliation of the different views on the Brahman such as cosmic view, acosmic view etc.

The second chapter is called Avirodha adhyaya where the author meets the objections brought against these views of Brahaman and he criticizes the rival theories.

The third chapter is called Sadhana adhyaya in which the ways and means of attaining Brahama Vidya is discussed in detail.

The fourth and last chapter namely Phala adhyaya deals with the fruits of Brahama Vidya, and also the description of pitryana (rituals to ancestors) and devayana (way to devotion).

For Badarayana, Veda is eternal. He declares that there is no possibility of discovering metaphysical truth by means of tarka (yukthy) or reflection. Sruti and Smriti are two sources of knowledge.

By Sruti Badaryana meant Upanidas and by Smriti he meant Bhagavat geeta, Mahabharata, and code of Manu (Manusmriti). Smriti is dependent on sruti. But Sruti is independent and self-evident. But, to the question whether cosmic view or acosmic view is the higher view, Sutra does not give a clear answer. There fore, Adi Sankaracharya interprets the Sutra view as acosmic view, while, both Sri Ramanuja and Madhavacharya interpret the same as cosmic view. It is on the acosmic view, thus, the doctrine of Advaita is built upon.

By interpreting the Brahma Sutra in the acosmic way, the Advaitin gains a logical footing upon which they can keep their school of thought, Advaita in perfect balance.

Sruti is the name given to the Vedas and the Upanisads which are treated with great respect in Advaita philosophy. The term 'Sruti' means that which is heard. Sages, by long disciplines and preparations, made themselves fit vehicles for receiving and conveying the eternal truth to the rest of the mankind. Sruti gives us what has occurred in the intuitive minds of the saints and the sages at the time of exalted imagination. Hence, Sruti is the word of the Absolute.

In Advaita view the Upanishads are for the sake of the establishment of the immediate experience of Brahman. They are capable of generating immediate as well as mediate knowledge. For

example the statement "you are the tenth man" certainly results immediate knowledge of one man being the tenth person for the one who lost himself in counting. Like wise, by listening to the Upanisads one can get immediate intuition of Brahman. If one does not experience so, it is not because the Upanisads are incapable of it. It is only because there is no reasoning involved.

According to Advaita, the Brahman alone is real and it is known by Sruti. But Sruti itself is unreal in the third and highest level of reality. Though unreal, it can sublate the illusory world and reveal Brahman. It is like roar of the dream-lion that can wake one up.

The Scriptures (the Vedas and the Upanisads) are the record of spiritual experience and they do convey an idea of what the Ultimate is like. The special merit of the Scriptures lie in that they alone can reveal any knowledge about the Ultimate.

The Scriptures are composed of sentences or vakyas which in their turn, are composed of words arranged in specific order so as to convey certain meaning words are the vehicles of thought. 'Sabda' means sound and word. Sabda pramana is, thus the knowledge derived from the authority of words.

The Advaithins have commentaries on all the ten important upanisads and one later upanisad. They are Isa, Kena, Katha, Prasna,

Mandukya, Chandoya, Thaithiriya, Aitharey, Mundaka and Brihadaranyaka along with Svetasvaratha.

The Advaita interprets the Upanisads as the proclamations of acosmic view of the Brahman. Whatever appears to be describing the cosmic view of the Brahman is ascribed to the vyavaharika level of reality. It is meant for the ordinary people to understand the basic principles of philosophy. So, it must not be taken up as anti-advaitic. All descriptions of whole and parts absolute and relative, finite and infinite are transcendent in the Brahman.

When the Isavasya Upanisad declares "isavasyam idam sarvam"[14], the Advaitin interprets it in an un-orthdox way. Traditional meaning is that "the Lord Isvara dwells everywhere in this world." But the Advaitin explains this as "the world must be covered with Isvara". and so on and this does not harm the Advaitic concept of "jagat mithya".

The Mundaka Upanisad Speaks pure Advaita when it describes the individual soul, like an arrow reaches the target the Brahman and becomes one with it[15].

In this way, all the major Upanisads are skill fully interpreted in the Advaitic line of thinking. Thus, we can see that the Sruti never contradicts the doctrines of the Advaita Vedanta. Sruti, infact, has

given the philosophical back ground upon which the system of Advaita stands.

The Bhagavat Gita (the song celestial) belongs to the Smrithi Prastana. It is an important source of the school of Advaita. Of the three prastanas, the upanisads (sruti prastana) give the philosophical back ground for Advaita, where as, the Brahma Sutra (Nyaya prastana) supplies a logical standpoint of reason. The Advaitins look forword to the third prastana, the Bhagavat Gita, for the guidelines to practice Advaita in daily life. According to them the Bhagavat Gita teaches how to live a life worthy of living, in accordance with the system of Advaita.

The Bhagavat Gita is the teaching of Lord Sri Krishna to Arjuna on the battle field of Kurukshetra. The Bhagavat Gita's importance in the religio-philosophical literature of India is second only to the Upanisads. The poem, with its 18 chapters form a part of the great epic Mahabharata, where it describes the two rival armies of the Pandavas and the Kauravas engaged against each other.

The occasion, which calls forth the teaching is of extreme seriousness (when the fate of the country as well as the righteousness in peril). It is written in a simple and charming style and is in the form of a dialogue, which gives it a dramatic appearance. The massage that

it gives is of supreme value and is applicable to every man in every country. It does not discuss in detail any deep philosophical problems or subtle details of ethics but only gives broad principles relating to term. The most significant attraction of the Bhagavat Gita is its spint of tolerance, which is the most important characteristic of Indian thought.

The central teaching of the Bhagavat Gita is actionism or karmayoga. To understand clearly the meaning of ‘Karmayoga’, the words ‘Karma’ and ‘Yoga’ are to be analysed seperately. ‘Karma’ means ‘What is done’ or ‘a deed’. Karma Signifies that particular form of activity, which is taught in the Karma Kanda of the Vedas namely sacrifice (yoga). But in Bhagavat Gita it signifies duty in accordance with custom and tradition, which were found associated at the time with particular section or class of people, the Varnadharmas, as they are called. Again Karma is used in a sense as to signify divine worship or devotional duty (puja).

The meaning the Bhagavat Gita admits for Karma is that of ‘Social obligation’. The word ‘yoga’ means ‘harnessing’ or ‘applying to oneself. So by ‘karmayoga’ the Bhagavat Gita means ‘devotion to the discharge of social obligation’.

The Bhagavat Gita stresses ‘nishkama karma’ or performing the duties without the least desire for its results. People do karmas because

they are attracted by the fruits of the karmas (Karma phala). This is not the kind of the karma, the Bhagavat Gita advocates. Because this kind of Karma is not pure. It is tainted by desire (kama). For the ‘song celestial’, Karma is not a means to an end, but an end in itself. There fore, the aim of the result must be dismissed all together from the mind, before as well as during the act. Such an act is called ‘nishkama karma’ or selfless action.

The Advaitins have not even the slightest objection to the concept of the nishkama karma. They accept it whole-heartedly. This forms the pragmatic side of the Advaita Vedanta.

Again for those who cannot take up ‘Karmayoga’, the Bhagavat Gita suggests ‘KarmaSanyasa’. That is, through renunciation too, the seeker can find his liberation. This, also, is in tune with the Advaitic View. One who is in the paramarthika level of reality is above and beyond all the Karmas.

The Bhagavat Gita puts forward, the concept of the sthitha prajna. The Sthitha prajna is a man of steady wisdom. He is liberated from the chain of endless karmas. He is the Jivan Mukta upon whom Advaita vedanta showers all its praises.

The picture of the God, Purushotama, as shown by the Bhagavat Gita suits to the Suguna Brahman or Iswara of the Advaita Vedanta.

He is the very embodiment of existence, essence and excellence of all the qualities.

Thus, in short the Bhagavat Gita, as a source book, saves the philosophy of Advaita Vedanta from the danger of being other-worldly and self- centred.

This divine song shows the light to follow the right path for the Advaitins. It tells them how to live and how to act. It is the real path to liberation.

Among the secondary sources of the Advaita Vedanta, the Mandukya karika by Sri Gaudapadacharya holds a very high position. Gaudapadacharya is the Guru of the Guru of Sri Sankaracharya and therefore, known as the 'Parama Guru'.

On the first look, the Mandukya karika is a commentary on the mandukya Upanisad. But, in fact, by writing a commentary on the Mandukya Upanisad. Sri Gaudapadacharya is astablishing the system of Advaita Vedanta.

Sri Gaudapadacharya bases his philosophy on the doctrine of no-origination or 'ajathi vada'. Through the Mandukya karika (other wise called Gaudapada karika), he establishes the reality of non-dual self.

The Maudukya Upanisad begins with the equation Aum=All=Brahman=Self and proceeds to describe the three states of the self viz; Jagrat (waking), Swapna (Dreaming), Sushupti (deep sleep) and Thuriya (Forth stage). Sri Gaudapadacharya makes this declaration of the Upanisad as the basis of his metaphysical quest and seeks to show through reasoning that no originate is the final truth.

The Gaudapada karika gives clear evidence that Sri Gaudapadacharya is the first systematic exponent of Advaita Vedanta. The central principles of the Advaita school of thought such as orders of reality the identity of the invidual soul (atman) and Brahman the concept of Maya the inapplicability of causation to the ultimate reality and Jnana as the direct means to Moksa are all set forth in the Mandukya karika.

However, the negative tendency is more prominent in his view, since it is in close resemblance with a kind of sunyadava (Nihilsam). Although it is not as balanced as Sri Sankaracharya's view, its importance as an attempt to combine in one whole the negative logic of Madhyamika Buddhism with the positive idealism of the Upanishadic thought can not be ignored. Sri Gaudapadacharya is liable to the change of subjectivism in the traditional sense since he uses the

arguments, which the Buddhistic VijnAnavadins employed to prove the unreality of the external objects of perception.

The Mandukya karika explains the doctrine of Maya as the inexplicability of the relation between Atman and the world, the nature or power of Isvara and the apparent dream like appearance of the world. Of these three the first one has been later taken by Sri Sankaracharya and given great prominence in order to develop the school of Advaita into its present form.

The term ‘Advaita’ simply means ‘non-dual’ or ‘not two’. In other words, plainly speaking, the absolute self, the Brahman and the individual self, Jiva are not two. By using the term 'Advaita', it can be said that the scholars prefer to indirectly imply the Unity of the Brahman and the Jiva, rather than stating it directly[16]. Therefore, Advaitins do not directly say that the Jiva and Brahman are one and the same, but say that both are not different from each other.

CHAPTER 3

NATURE OF BONDAGE

3.1. Nature of Bondage in Saiva Siddhanta

The Saiva Siddhanta is essentially theistic and at the same time pluralistic. It posits three external verieties –Pati (God), Pasu (soul) and Pasa (the bonds). Pasas, otherwise called malas are three in number viz; Anava, Karma and Maya. Of these, Maya is of two kinds as, SuddhaMaya and asuddhaMaya. Thus, we have six entities without a beginning and without and end.

Of these eternal entities, the Pati stands supreme because He is the only independent reality. All others have only dependent existence. They are not all supreme. Pati is the supreme spirit and the source of all being. It is the absolute of thought and God of religion. There would be no world of men and things if there were no God. Souls and material objects derive their being from the Lord[17].

He is often compared to vowel 'A' that gives sound and life to all the alphabets. With out 'A' no alphabet or sound can exist. Like wise the world cannot exist without Him[18].

His form is love; His attributes and knowledge are love; His functions are love; His organs such as arms and feet, ornaments like the crescent moon are love. The Lord who is beyond the reach of

thought assumes the form of love for the sake of souls and not for His benefit[19].

Difficult of access even to Gods, He is easy of approach to the bhakta. His name is Sankara the Bestower of bliss and is changeless[20].

CONSCIOUSNESS IS THE ESSENTIAL ASPECT OF THE PATI. HE IS CONSCIOUSNESS. HE HAS A VISUDDHA DEHA. HIS KNOWLEDGE IS NATURAL. HE IS OMNISCIENT, OMNIPOTENT AND OMNIPRESENT. HE IS OPPOSED TO ALL IMPERFECTIONS. HE IS SVATANTRA. HE HAS THE FULLNESS OF PERFECTION. HE IS THE EMBODIMENT OF GRACE. HE ABIDES IN ALL THINGS ETERNALLY AND COMPLETELY. AS PER HIS ORDER, THE UNIVERSE RUNS. BUT HE IS ORDERED BY NONE. HE DWELLS EVERYWHERE WITHOUT BEING TAINTED BY THEIR IMPERFECTIONS. HE CREATES THE WORLD, SUSTAINS IT AND DESTROYS IT IN ORDER TO BESTOW UPON THE SOULS A STATE SIMILAR TO HIS OWN. HE GIVES THE PASU OMNISCIENCE AND LIMITLESS BLISS.

The Saiva Siddhantins describe the Pati or Siva as having eight fold qualities. They are independence, purity, self-knowledge, omniscience, freedom from the malas, boundless benevolence, omnipotence and bliss.

Siva is pictured by the Saiva Siddhanta as executing fivefold activities. They are: srshti (creation), sthiti (preservation), Samhara (destruction), tirobhava (supression of malas) and anugraha (blessing). The entire universe is on the move, in accordance with His

performance of these five functions. He is the gracious lord of the Pasu (Pasupati) and the mighty controller of the malas.

By the term ‘Pasu’ (which literally means beast), Saiva Siddhanta denotes what philosophers call the individual self. The Siddhantin admits the reality of Pasu along with its plurality. There exists an infinite number of Pasus; who are real, eternal, conscious and partless entities. From the beginning-less time they are associated with the pasas or malas or bonds. Thus their freedom is limited. But they can shed their malas sooner or later with the infinite grace of the Supreme Lord, the Pati. Till then, they have to suffer from the limitations enforced by the malas.

The Souls are classified in to three categories, in terms of the malas attached to them. They are Sakalas, Pralayakalas and Vijnana kalas.

The first group Sakala consists of all those souls bound by all the three malas- Anava, Karma and Maya.

The second group Pralayakala, consists of those Souls who have cast the Maya away. They are still under the power of the other two malas Karma and Anava.

By ViJnanakala, it is meant that the group of souls who have shed their Maya and Karma, but, still, are under the power of Anava mala. When this final mala, Anava, is cast off, the Pasu becomes liberated and becomes perfect to enjoy the supreme blessedness.

> When the conscious nature is concerned, the Pasu is like the Pati. But they differ in the essential nature. Both are consciousness; but Siva is the giver of grace and the Pasu is the recipient[21]. Just as the body cannot function without the soul, the atman cannot function without the Lord. Its relation to God is as intimate as the relation of body to soul or Quality to its substrate[22].

The Pati arranges worldly life, gives pleasures and pains to the Souls according to their karmas. Siva gives necessary physical and mental equipment and confers final liberation to the soul. The Pati is capable of knowing everything without the aid of any instruments. But, the Pasu knows everything, only when it is given knowledge by the Pati.

Even when liberated, the Pasu does not become one with the Pati. “The Jiva (Pasu) stands to God in the same relation in which the body stands to the soul[23].’’ Even though the Soul is called cit, it cannot know without the grace of God. It needs to be equipped with the senses, and the mind; to have knowledge[24]. They are to be provided by the Lord, Siva. Thus, it is made clear that the Pasu is inferior, in nature, to the Absolute, Pati, in all respects.

The three malas Maya, Karma and Anava bound the soul, and limit its freedom. Hence they are called Pasas. These malas or pasas account for the miseries of life. They play a very important role in the Pasu's passage to the realization of the absolute Spirit, the pati. It is upon the escape of the Pasu from the three malas that the release or the state of Mukti attained by the Pasu depends.

Maya is the material cause from which the Pati forms the world and constructs the body for the individual soul. Maya, by the creative function of the Lord Siva, becomes material for the instruments of knowledge and action and also for the objects of enjoyment for the soul, according to their karmas.

The soul is thus, provided with Maya. Thus it gets body, instruments of knowledge (senses) and the mind. Thus it becomes capable of doing its karmas and finally, of reaching the stage of release or mukti.

It is through the experience of happiness and sorrows, the Pasu begins to attain knowledge. The senses and the mind, made up of the Maya, can give rise only to imperfect and partial knowledge. Thus the individual soul, or the Pasu, is handicapped. It is seen, that Maya provides only partial knowledge. But, as the proverb says, "Something is better than nothing", with the help of this mala, called Maya, thus,

the soul is set to function. By this initial "take of", the soul gradually becomes capable of finding and pursuing its way up to its ultimate goal, the mukti. So the Maya supports the souls as a launching - pad in their pursuit of the absolute reality, the Pati.

Maya is of two fold forms -Suddha Maya and AsudhaMaya. They act as material cause to Suddhaprapancha and asuddhaprapancha respectively.

Suddhamaya is not associated with Anava and Karma.It is suddha or pure. Out of Suddhamaya, the Lord has created the body, instruments and the world of the Vijnanakala group of souls.

SudhaMaya acts as the first cause of the four modes of speach namely; Vaikhari, Madhyama, Pasyanti and Suksma.

Madhyama helps to form determinate knowledge in the mind of him who utters it and it is heard only internally because it is soft in nature. It is residing in the throat and is not acted upon by prAnavayu.

Pasyanti possesses in a very subtle from, the several letters manifested and distinguished in the madhyama sthana; and resides in the throat. It makes the indeterminate knowledge possible.

Suksma exits as a sound in the karana sarira, and makes knowledge possible while Pasyanti, Madhyama and Vaikhari which evolve from Suksma are destroyed it persists as Sudha Maya.

In addition to its function as the first cause of four modes of speech, Sudhamaya acts, as the first cause of words, letters, mantras, tattvas, bodies, objects of enjoyment, organs and all other things required for the partially released souls like the Mantresvaras, Mantramahesvaras and the Anusadasivas.

AsudhaMaya is actually the first cause of our universe. It is the seed of the universe. It is inert. It pervades souls with the bodies, organs and words. It is pervaded by the Pati. Therefore, it is the assumptive power of the Lord. It is delusive because, it causes delusive cognition.

It is out of asuddamaya that the body, instruments and world of Pralayakalas are produced.

From Asuddhamaya arise Kala, Niyati and Kala. From Kkala arise Vidya and Raga. These five tattvas: Kalatattva, Niyatitattva, Kalatattva, Vidyatattva and Ragatattva together called Pancakancuka or the five cloaks. They are the five casual tattvas.

Kala is the sense of time. It is distinguished into past, present and future. It sets time limits for the universe. Kala causes the universe to function in accordance with Karma. Kala causes the creation, sustentation and destruction of the world[25].

Niyati allocates, by the command of Lord Siva, the experience of pleasure or pain as the fruits of Karma (deeds) to the doers.

Kalatattva partially removes the evil of Anava, illumines the connative Energy of the soul and thus enables the Pasu to experience the fruits of its deeds. Other wise, the soul would have been incapable of experiences. It is Vidyatattva that arises from the Kalatattva that illumines the cognitive energy of the soul and making it capable of experiencing. And finally, it is the Ragatattva that enables the soul to distinguish between the happiness or sorrow of the experiences.

Karma means ‘action’. It is produced by the activity of manas, Vak and kaya (thought, words and deed). It is depending upon their past karmas that the souls experience pleasure or pain. The sakala souls, in order to experience the fruits of their karmas, take infinite number of births, one after another, and go to and return from heaven and hell again and again.

The positive effect of Karma is explained in the Siddhiar. It is Just as pain caused by the surgeon is the inevitable means to lasting

good, the Lord by making the soul experience the consequences of its deeds, leads to get rid of mala altogether[26].

Karma is of three kinds-Prarabdha, Sanchitha and Agamiya. Prarabdha is the past Karma accumulated due to the past deeds of the Pasu. The Pasu has to enjoy its fruits in the future lives. Sanchita is the present karma. What the Pasu performs at present has its own fruits. The Pasu has to reap it in the future life. Agamiya is future karma. The Pasu, because of the Prarabdha and Agamiya Karmas, has to experience pleasure or pains in the future. This leads to further Karmas in future. This is Agamiya Karma. "In experiencing the fruits of past deeds, the souls forget that their experience is made possible by the will of the Lord and wrongly think that their experience is due to themselves; wherefore agami begins"[27].

Thus the Pasu is caught in an endless chain of karmas. He can break it to attain release, only with the help of the benevolence of the Pati. Sivagra yogin gives the reason why the Lord takes away the karmas. According to him, the Lord who dwells in the hearts of all souls is inseparably existent in them; He takes their deeds Himself.

Anava is the primal bondage for the souls. It is eternal and beginningless. It is attached firmly to the souls as verdigris is to copper. The soul gets its name Pasu from its attachment with Anava

mala as SivaJnana Siddhiyar says ‘‘its intelligence power are eternally concealed by the pasa, (the Anava) and hence it is called Pasu’’[28]. This shows the important position of Anava in the system of the Saiva Siddhanta.

Anava is an eternal cosmic evil. "Anava is one, but by virtue of its infinite capacities, it thwarts the cognitive and affective functions of the souls". If Anava is once removed, the souls will be freed to their essential nature as intelligences. "If we find the soul’s intelligence manifest sometimes and not at other times, if we find it parviscient, these conditions must be due to an external factor; and that factor is Anava". It is Anava that obscure souls. Thus the souls become incapable of realizing its pure consciousness; and are fully embedded in ignorance.

Anava persists till the body lasts and it vanishes with the body without attaching itself to any other body. In the Jivanmuktha stae it abides without exercising its function[29]. Though, Anava is anadi (beginingless), it is removed by the grace of the Lord as the verdigris is removed form copper by the alchemist’s stone[30].

Thus, it is only the grace of the Pati, that can drive away the Anava like sunlight drives away the darkness.

In short, the soul is desperately bound by three bonds of evils namely Maya, Karma and Anava and its only release rests with the mercy of the ultimate Spirit, Siva.

3.2. Nature of Bondage in Advaita

In Advaita we have the concept of ultimate reality, Brahman, developed by Badarayana and Adi Sankara. They took up the idea from the upanishads where it is denoted by the names, Brahaman, Atman, Purusa, Isvara and soforth.

When we consider the world of finite objects from the logical or the cosmological or even the moral point of view, we find that all things and all arguments lead to a supposition of something that is necessarily larger than the finite. Every explanation, every affirmation and denial pertaining to a finite thing involve a reference to something real and more than finite.

In the world, there are many samanyas or universals and all these samanyas in their graduated series are included and comprehended in one great samanya ie; the Brahman, in the nature of a mass of inteligence.

When we say that Brahman is reality, we mean that it is not spatial or temporal. It is not phenomenal or sensible. Brahman is not a thing because it has no attributes. Brahman is not a thing because it has

no relations, either spatial or temporal. Brahman has nothing similar to it because it is not a species under a genus. It has no genus. It is the highest universal.

The Brahaman is one without a second and is non-dual (Advaita). All descriptions of whole and parts, absolute and relative, finite and infinite are transcendent in Brahaman. These descriptions pre- suppose oppositions and opposition characterizes experience.

When we call Brahman as the infinite, we should not equate it as the mere opposite of the finite. To understand the nature of Brahman, we should let go the finite and formal. When the upanisads speak of the Absolute as nirguna (without qualities), what is meant is that it is beyond experience, and beyond the emperical. No gunas, therefore, can belong to the Brahman.

The Brahman is of the nature of ultimate consciousness and yet knows nothing. It is because Brahman is not the consciousness that belongs to a subject that characterizes emperical knowledge. Jnana or knowledge is not its property, but its very essence. Brahman is Jnana. It does not lead to any truth, but it is itself the highest truth.

Brahman is sat because it is not asat. Brahman is cit because it is not acit. Brahman is ananda because it is not of the nature of pain. It is highest truth, perfect being and fullest freedom. The characteristics sat-

cit-ananda are not qualities but only negations of non-being. Any quality is a determination and any determination is a negation.

The system of Advaita admits three levels of realties: prathibhasika satya, vyavahariha satya and paramarthika satya. Prathibhasika satya is the reality one experience in his state of dreaming It remains true till he wakes up. Vyavaharika satya reffers to the empirical reality. It is experienced by many, and hence accepted as true. It lasts till the dawn of Brhmanjana. Paramarthika sathya is the absolute reality or state of Brahman. It is the highest end of all.

Since the mankind views things from the empirical point of view, it demands things to be described in its own way. Thus in the vyavaharika level of reality Brahman is viewed as saguna agaist its nirguna aspect in the paramarthika level. Thus empirically Brahman is described as saguna and as the personal god, the creator, the preserver and the refuge of all worlds. Here it is called Isvara. Isvara, in fact is only our conception of Brahman since we are with in the limits of the vyavaharika world. In short, Brahman of nirguna nature as viewed in the paramarthika level is the supreme reality.

In Advaita the individual soul is designated as Jiva. According to the Advaitin the Jiva is not a devotee nor a dependent nor a friend nor an equal to the Brahman. It is Brahman it self. Thus Advaita

reaches the climax of theistic speculation where, in a sense the soul and the supreme spirit or the self and God is one and the same.

In Advaita, Jiva is nothing else but Brhman itself .Adi Sankaracharya says the difference observed in the empirical level is an illusion and the world itself is a mithya (appearance).

What makes the Jiva think itself to be different from the Brahman is the Bondage in which it finds itself. Thus it takes itself as a body as existing in a jagat (world) as mortal, as always finite and limited. This happens because, being attached with body it loses the sight of the paramarthika satya and is confined to the empirical world of name and form (namarupa). Thus, it is only a change in the point of view that causes all the problems for the Jiva. Jiva loses the paramarthiika point of view and in its place take up the less real vyavaharika point of view. It has to remain in this state of imprisonment, where it is limited by avidya or ignorance. It has only finite knowledge and limited powers. It is conditional, pragmatic and psychological. The Jiva is personal due to the presence of the mind (manas), intellect (buddhi) and ego (ahankara).

Jiva is the doer (karmin) and enjoyer (bhoktr). It has the characteristics of merit and demerit, pleasure and pain, attachment and aversion, desire and volition. The Jiva remains in the waking, sleeping

and dreaming stages. It is subjected to action, bondage, liberation and transformation. To Jiva, all these state of affairs continue, till the final release, the Moksa, where it is identified with the Brahman.

Karma is one of the bonds that binds the Jiva, and it owns a very important position in the philosophy of Advaita.

The term Karma has two meanings. One is the deed or the action and the other is the fruit of an action. Being attached with the material body the Jiva cannot help doing karmas[31]. It is always doing Karmas. Karmas have their fruits. The doer has to enjoy them irrespective of being good or bad. And this enjoyment leads in to doing further Karmas. They also have their after effects. And this chain continues ad infinitum. In this way the Jiva falls deeper and deeper into the tight grip of Karma. "Mysterious is the way of Karma", says Bhagavat Geeta[32]. Where ever the Karma is leading the Jiva or whatever problems it is causing to the Jiva are always unknown and beyond predictions. It leads Jiva from one birth to another and from one Karma to another. Thus it goes on accumulating in the Jiva's account. The classification of Karmas into Prarabdha, Sanchita and agamika is applicable to Advaita also. For not even a single moment, the Jiva is free from karma.

The Advaita suggests Jnana or knowledge as the means to release from the Karma.

No other single term, in the entire history of philosophical world, has triggered off such a vast population of arguments, disputes and controversies as the term Maya has provoked. It is the very basis of the Advaita theory of causation called viverthavada.

The term Maya is derived from the sanskrit root ma which has been used in different senses viz; to measure, to build, to know etc. Generally it means the first one to measure. Thus the Maya means illusive projection of the world by which the immeasurable Brahman appears as if measured.

The problem of one and the many is a vital question to be answered by a monist. He has to explain, how the one becames many. Hence the doctrine of Maya is cardinal to the school of Advaita Vedanta. Maya is the seed of the world of difference. It is the indescribable world of experience in entirety. Maya is the Principle which makes the one appear as the many.

Maya is not an entity, not a substance and it does not affect the Brahman. This disparity between appearance and reality is mainly due to the inherent limitation of the Jiva. Maya is the statement of this fact.

In Advaita it acts as the connecting link between the infinite and the finite.

The system of Advaita denies any kind of change in the absolute, Brahman. It does not under go any transition. The physical world of multiplicity or jagat, is only a vivertha or appearance. This appearance is due to Maya.

In Vivertha Vada of causation the cause is not transformed into the effect but the true nature of the cause is hidden; screened and in its place the world of variety and form is projected[33]. In Advaita, vivertha stands for the appearance of one, pure, qualityless Brahman as characterized by a world of various qualities and attributes.

Brahman, which is beyond the scope of space and time, is brought under the categories of space and time. This is happening due to adhyasa (super imposition). It is exactly as perceiving a snake that is actually not presented. World is Maya. It is only a vyavaharika sathya. In order to understand Maya one has to rise from vyavaharika level to the paramarthika level.

Maya is not real because it can be overcome by BrahmaJnana. Maya is not unreal also, because unlike the "hare's horn" it is not a mere absurdity. It is our subjective mode of experience. Hence Maya is said to be anirvachaniya (that cannot be defined). It is not a substance

with a function. It has two properties-avarana (covering) and Vikshepa (projection). Avarana is negative and viksepa is positive. It is through Maya, name and form (bhavarupa) evolve.

As energy of ‘Isvara’(Brahman as viewed from empirical level) Maya represents force, power and energy (Sakti). Sakti is the character of Prakriti (primal matter). Maya is therefore, identified with prakrithi. Maya is unintelligent and therefore it is called Jada. Maya is also Anadi (beginingless).

Maya is inexplicable; in the sense that it is not self - explanatory. For one who knows Brahman there is no Maya. But one who takes his standpoint of logic and reasoning can never understand the relation between Maya and Brahman. It is because to know Brahman is to be Brahman. Thus, through reason, we can never understand how the ultimate is related to the world.

CHAPTER 4

THE CONCEPT OF LIBERATION

4.1. The Concept of Liberation in Saiva Siddhanta

4.1.1. Means to liberation

The Siddhantin presents four paths to the bounded souls for their ultimate freedom. They are Chariyamarga, Kriyamarga, Yogamarga and Jnanamarga. This fourfold path can bring about the release of the Pasu.

Chariya consists in the external worship of Lord Siva. This involves external activities in service of the Lord, in his sakala form, in a temple. The devotee acts as a servant of the Lord by his thought, words and deeds. Therefore this marga is also called dasamarga or the path of the servant.

The duties of the servant may involve washing and cleaning God's temple, brining flowers and making various kinds of garlands (mala) for worshiping Lord Siva, lighting lamps in the temple, singing prayers or chanting the holy pentad (panchaksara), doing service to the God's saints and so on. Saint Thirunavukkarasar is identified with this marga.

Charya diminishes the power of Anava. By this way, the devotee gains Saloka. It involves the attainment of the abode of Siva[34].

Kriya consists in worshipping Lord Siva with rites and ceremonies prescribed in the Agamas. It is performed by both internal and external actions. Here, Lord Siva is worshipped in his sakala nishkala state. Here his form and formless states are worshipped. This marga demands a deeper knowledge on the part of the devotee. This includes meditation together with external worship.

Here the devotee acts as a son to the Lord; the Universal Father. This stage is more intimate than the chariya marga because a father is closer to one than the master. Thus, this path has another name, Satputra marga or the way of good son. This path brings about the nearness of the Lord (samipya) to the devotee by destroying the I-ness (Ahankara), My-ness (Mamakara). Saint ThirunJnanasambandar is an exponent of this marga.

The third stage is Yogamarga, which consists in mental worship of God in his subtler form. Here, no external action is involved. The yogi meditates upon the nishkala (formless) aspect of Lord Siva.

The yoga involves eight steps (angas): 1)Yama (aquisition of moral qualities), 2) Niyama (cultivation of virtuous actions), 3) Asana (various body postures), 4) Pranayama (breath control), 5) Pratyahara (withdrawal of senses and mind from distractions), 6) dharana

(concentration of mind on God), 7) dhyana (spiritual contact) and 8) Samadhi (Yogic-spiritual experience).

This marga is also called Sagamarga since yogi looks upon the Lord as a loving friend of the devotee. By performing yoga, one gets God's Sarupya.

Chariya, kriya and yoga lead only to lower level of mukthi called padamukti. For the complete release, the fourth stage Jnanamarga is to be followed. This way is also called Sanmarga.

In Sanmarga, there is a wife-husband type of relation in between the Pasu and the Pati. In this marga one has to study all the arts and science, Scriptures-Vedas, Upanisads, Agamas and hold on to the path of the Siddhanta.

The fruit of Sanmarga is called Sayujya (the bliss of divine communion). In sayujya, one sees the Lord all round and in himself. He, thus, realises his true nature as the channel of the Divine will. In submitting to the divine will, he finds unlimitable bliss. Saint Manikkavasagar is an exponent of sanmarga.

Of these four fold path, the first three chariya, Kriya, Yoga are the steping stones to reach the highest marga-Sanmarga. Through the

first three preparatory stages, the soul becomes qualified for the Jnana marga. This qualification to enter Jnanamarga is called Padamukthi.

The four Margas yield their fruits also. They are Iruvinaigappu, Malaparipagam, and saktinipadam respectively.

Iruvinaioppu is a state in which the soul takes an attitude of equanimity towards both righteous and sinful actions. When the three malas in the soul reach a stage to meet with the causes of their removal, it is called Malaparipakam. Saktinipada is the settling of the Divine God's grace in the soul. In this stage Siva appears before devotee to impart spiritual knowledge. Thus the Pasu becomes all set to attain the final release, Mukti.

4.1.2. Concept of Mukti

According to the Saiva Siddhanta, the final release or Mukti is acquired and possessed by the Soul, only if it is allowed to do so by Siva. In other words, Siva's grace is an important factor in the acquisition of Mukti; which is undoubtedly, a gift of God. The Mukti is of two kinds Jivan mukti and Videhamukti.

According to Saiva Siddhanta, liberation is possible now and here, in this very world of affairs. This kind of release is called Jivanmukti, where the soul retains its material body.

The soul overcomes its limitations, attains spritual purity and perfection. It reaches a stage of communion with Siva and leads a life of bliss where it can worship Him and can take delight in the company of Siva-bhktas.

There are seven kinds of Jivanmukti, illustrated by seven analogies. They are as, sugarcane, fruit, milk, honey, Sugar candy, Sugar nectar.

a. Sugar cane- More of fibrous matter; and less of juice. Likewise, more of Jivabhava and less of Sivabhava.
b. Fruit- more stone and rind; then juice. But less harder than sugarcane. Likewise, yet, more Jivabhava and less Sivabhava.
c. Milk- Three parts water and one part milk. Still, more Jivabhava and less Sivabhava.
d. Honey- Sweet and sour juice. Jivabhava and Sivabhava equal.
e. Sugar Candy- Sweetness pervades the form, but is hard. More of Sivabhava.
f. Sugar-Sweet. Not being hard, melts quickly. Jivabhava negligible. Sivabhava dominates.
g. Nectar- Pure sweetness-Even as nectar and sweetness are not differentiated, Siva pervades the soul completely.

The Jivan mukta exercises perfect control over his senses and mind, all the time and is no longer swayed by the thought of ‘I’ and ‘mind’. This is a permanent and not an occasional attitude like the retraction of its limbs by tortoise[35].

Seeing everything with the eye of Jnana, he sees his actions as Siva’s. He has no friends and foes; all are alike manifestations of Siva. Meypporul Nayanar saw Siva in Atisutra who stabbed him. The Jivan muktas may spend the rest of their lives in servise to follow human beings or in meditation and concentration.

Even those Jivan Muktas who seem to be preoccupied with their own spiritual advance are in reality serving others at the same time. The Nayanmars who spent their time in composing hymns, visiting shrines for prayers and worship and shared their experiences with others, invited them to partake of their delectable experience, like minded people were collected together for acts of prayer and worship; and this is a means of enhancing their joy by sharing[36].

In Jivan mukti, however, there is the presence of Anava mala, though in the slightest, weakest from. This limitation continues as long as the body exists.

The state of Jivan mukti dawns as the ignorance and misery caused by malas come to an end, by the grace of the Lord. This state continues as long as the body exists together with the soul.

When the Pati cuts off the power of Anava, which bound the Pasu to the samsara; with infinite joy, it reaches the lotus feet of the Lord Siva. It feels as a sudden awakening from a long sleep and finds its place in the real world, which knows no end. This absolute Liberation is a state of perfect purity for which the Pasu has always been struggling to attain, from the time immemorial. Now the Pasu, with the grace of the Lord Siva, experience the state of Sivamukti. ”This is an even higher state than the Jivan Mukta state, as the soul exists here without the body and the malas”[37].

Cleared of these impurities, the soul has union with God and experience bliss. SivaJnanabodham says: “When clouds move away in part, the Sun is partially visible. But when they are completely blown away by the winds, the Sun shows itself fully. Like wise, When under the influence of Anava, through the instrumentality of the senses of and the like born of Maya, the soul perceives the real in part but when Mala is completely dispelled through divine grace, it gets full knowledge of the Lord and become wholly pure and free. This signifies Anava’s subordination and loss of its veiling power”[38].

There is no longer any fear of Anava, for it can never show its evil effects. Rice, when polished off the hust and bran never again gets attached to them to become paddy again. Like wise, after the Soul gets liberation, Anava can no longer torture it[39].

The author of Unmaivilakkam gives an interesting but more scientific suggestion. In moksha the soul enjoys transcendental felicity. The Lord confers this delectable experience on the Soul and Anava now heightens this bliss[40]. Thus, Anava persists in mukti with an altogether different role to play.

The Pasu continues in this blissful condition through all eternity. There is no more Maya, Karma or Anava, and the soul is in an ultimate communion with God. Yet it is not an integrity of the soul and the Lord. There is no question of identity. There is only a state of a union of two in one. There is no room for confusion between God and the soul. God here acts as the source of infinite bliss and the soul as the enjoyer of the same. After shedding its body the soul becomes all-pervasive.

4.2. The concept of Liberation in Advaita

ADVAITA IS UNIQUE IN ITS TREATMENT OF KNOWLEDGE, BECAUSE IT BELIEVES THAT TO ESCAPE SANSARA IS TO KNOW BRAHMAN AND TO KNOW BRAHMAN IS TO BE BRAHMAN. THE POINT ADVAITA WANTS TO MAKE CLEAR IS THAT BONDAGE IS DUE TO THE SOUL'S IGNORANCE. THIS IGNORANCE IS NOT DUE TO ANY OTHER REALITY EITHER INHERENT OR EXTERNAL. THE IGNORANCE IS LIKE A ROPE-SNAKE. IT CEASES TO BE A SNAKE WHEN KNOWLEDGE ARISES. LIKE WISE, WITH THE RISE OF KNOWLEDGE OF BRAHMAN (BRAHMA JNANA), ALL ILLUSIONS DISAPPEAR. THERE OCCURS BRAHMATMAIKATVA OR THE REALIZATION OF THE IDENTITY OF THE ATMAN OR SELF WITH THE BRAHMAN. THIS IS THE FINAL END OF THE LIFE, ACCORDING TO ADVAITA.

4.2.1. Means to Liberation

As mentioned earlier, Jnana and Jnana alone is the means to attain mukti. Jnana destroys Karma and removes Maya as fire destroys fuel and light removes darkness respectively.

Brahmajnana is a result of study of vedanta, which includes the learning of the Vedas and the Upanisads . The Vedas and Upanisads are said to be apauruseya (not created by human beings or God). Since Sruti is the only record of what occured in moments of exalted imagination, to the minds of saints and sages, there can be nothing that is accidental or contingent in it. They are eternal truths.

The truths that are enshrined in Sruti can be verified by anyone. They are not the exclusive monopoly of the enlightened Ones. But to

get the knowledge , one has to go through the disciplines that are laid down for him by the sages.

Sankaracharya speaks of a four fold eligibility (Sadhana chatushtaya) in Vivekachudamani. It consists of Nityanitya vastuviveka, Ihamutra phala bhogaviraga, Samadamadi Sadhana Sampath and Mumukshutva[41].

Nityanitya Vastuviveka is the ability to discriminate between the transcient (ever changing) and the eternal. The world of senses consists of objects which are transcient. Those which are coming and going cannot be eternal. But there must be some eternal being which is the ground of these eternal things. To know that the self alone is eternal and all else is non-eternal is called Nityanitya vastu viveka.

Ihamutrabhalabhoga viraga is the absence of desire for securing pleasure or avoiding pain here or else where. One should not desire for any kind of this worldly or other worldly pleasures.

Samadamadi sadhana sampath involves attainment of six sadhanas. They are Sama (calmness), Dama (temperance), Titiksha (the spirit of renunciation), Uparathi (fortitude), Sraddha (power of concentration of the mind) and Samadhana (faith in truth).

An aspirant who has attained these six qualities will find that the sacrificial injunctions have no value.

Once the individual attains the three qualities of Nityanitya vastu viveka and Samadamadi Sadhana sampath, he will be a true sanyasin and will have constant desire for freedom.

Mumukshuthva is the earnest desire to know the truth as such. One who attains this eligibility can approach a proper teacher (Guru), who himself is an enlightened one, a released soul (Brahmanishta); to study the Sruti.

Of the four fold path of the Sadhana chatushtaya, it can be seen that earlier one is the cause of the each subsequent one; as, when there is the discrimination between eternal, and non-eternal, there is non-attachment to all kinds of pleasures too; when this detachment is cultivated, there arise samadamadi Sadhana Sampath and so on.

One who performs the four Sadhanas and seeks the help of a proper Guru, can hear from the Guru, the secret of the Upanisads. This stage is called Sravana (hearing). What is heard from the teacher is to be reflected upon to get intellectual conviction.

The disciple is not asked to accept dogmatically whatever is taught by the Guru, even though, the Guru is a competent authority. He can verify it by reasoning (yukti). This stage is called Manana.

But to get direct experience of reality, reason cannot help. Only experience (anubhava) can help. Thus manana is to be followed by the next stage, Dhyana or Niddhidhyasana. Here what has been convinced through reason is to be meditated upon and the result is to be one with that or more correctly, to get Sakshatkara which Sri Sankara designates to be the supreme anubhava, namely, the Advaitanubhuti.

Thus, the procedure is not at all dogmatic. Importance is given to the reason and the experience. Sankaracharya employs the method of objection (purva paksha) and answer (Siddhanta). This is a clear evidence for the Advaitin's disregard for dogmatism.

The Advatins, even when they study the Sruti, are not taking a dogmatic or authoritarian attitude. Even the Sruti is put to the test of reason. They apply Sadlinga or six characteristic marks to examine the Sruti. They are,

a) Upakarma-Upasamhara- The harmony of the initial and concluding passages.

b) Abhyasa- Repetition (purportful passage will repeated).

c) Apurvata- Novelty of the idea.

d) Phala- Fruitfulness.

e) Arthavada- Glorification by enlogistic passages.

f) Upapathi - Intelligibility in the light of reasoning.

Thus, by doing four Sadhanas, listening to the words of the Guru and by the study of Sruthi, one can attain Liberation.

From Advaitin's point of view, Jnana alone liberates. But this assertion does not mean that virtue is of less importance in Advaita. Though non duality is the highest truth, Advaita recognizes a lower stand point where all differences are real. At this level, there is full scope for all the obligations of moral life.

Therefore, the Advaitin accepts all the standards of moral values, as long as he is in the vyavaharika world. They exhort us to avoid sins forbidden by the Sastras. The person, who properly discharges all the obgligations, will exhibit certain characteristics, which will qualify him for the study of Vedanta.

According to Sankaracharya, Karma is not the direct means to liberation. Instead, it is the direct means to knowledge. So, one should not give up karmas while he is in the vyavaharika level[42].

Advaitins accept devotion or Bhakti as essential for the 'vikshepa dosha' of the mind which causes lack of concentration.

Bhakti implies disinterested services to God. So it is also a form of karma. The object of devotion is personal God; Isvara. Isvara is the protecter of his devotees. For his grace absolute faith and dependence are necessary.

By devotion, the mind becomes steady. By removed of the vikshepa, one becomes free from the evil desires that make the mind impure. In the absence of vikshepa, one can detach from the various attachments of the world.

When one surrenders himself wholeheartedly to God, he becomes free from all types of the worldly attachments. Thus he can perform his karmas correctly.

However, Bhakti is essential only for whose intellect is fickle. Whose mind is pure and intellect is steady need not take up Bhakti, even though it is not prohibited to him.

Advaita rejects the total synthesis of action, devotion and knowledge. But Advaitins are not against their partial synthesis. It is called Karma Samuchaya.

Karma and Jnana cannot be placed on the same footing. The cessation of the false world of multiplicity and the realization of one's true nature which constitutes liberation is possible only through Jnana;

and not through Karma, or Bhakti or Karma and Jnana together or Bhakti-Jnana coordination. Knowledge is the sole means. Therefore, sama samuchaya (total synthesis) of Jnana, Karma and Bhakti is rejected since they are meant for three different levels of intellect.

4.2.2. Concept of Mukti

Mukti is the realization of one's own true nature. The Jiva or the soul is always free in its nature and its essence. It is ever infinite, ever conscious and ever blissful. It has the nature of Brahman. It has Brahman.

Owing to ignorance, Jiva does not realize its own essence. So in Advaita, mukti is the process by which the ignorance of the soul is removed, so that the soul can have a clear vision of itself as Brahman. It is the effect of the ignorance that veils the real conscious of the Jiva. Thus, it thinks itself to be different and separate from Brahman. Therefore, according to Advaita vedanta, mukti is not a new state to be newly attained; but it is the very nature of the self or Jiva.

It is knowledge that can destroy ignorance and bring about mukti[43]. This brings about the self-realization. It is the highest goal of one's life. This realization that results in the identification of the self with Brahman is called Brahmanubhava.

Brahmanubhava is anirvachaniya since it means knowing by being and not a knowing in the ordinary sense of the term. Brahmanubhava gives the highest insight into the Brahman and he who has it knows the answers to every question of the nature of the Brahman as pure being, pure consciousness and pure bliss.

Liberation, in a negative sense, is characterized by the cessation of sorrow, which is an effect of ignorance. Sorrow is the result of the superimposition of the non-self on the self. The self attaches itself to the psycho-physical organism. As a result of liberation, the self realizes that its previous attachment with worldly matters was unreal. This removes misery owing to ignorance. The soul was thinking that it was a worldly creature. But through the knowledge generated by the Vedantic text "Tat tvam asi"[44] (that thou art) the self removes its wrong thought and realizes its true nature.

Again, positively, liberation means the attainment of perfect bliss. Once liberated, the Jiva attains unparalleled happiness. This happiness or infinite bliss is not extrinsic. It is a result of the newly attained power of the discrimination of the eternal from the non-eternal. It is of the nature of Brahman and hence, is the supreme bliss. Here, the happiness and the one who experiences the happiness know no distinctions because the knower of happiness becomes one with the

happiness. That is the knower of Brahman becomes one with the Brahman.

To realize the happiness of BrahmaJnana one does not need any ideal, or any effort, since it is eternally established. What is required is the cessation of ignorance and when that is done, the self-luminous Brahman shines of its own accord.

One can achieve mukti while he is alive. This stage of release-while-living is called Jivan mukti. The soul in such a state of release is called Jivan mukta. A Jivan mukta acts as if not living in this world, but he lives in it. He is beyond the world. He does Karmas, but the Karmas are no longer attached to him since he is a released one. The purpose of his Karma is the welfare of the world or loka samgraha[45].

Jivan Mukta transcends the barriers produced by logic, morality and religion. He guides the world through his acts, speech and thought. He is the spokesman of the Absolute. He is the witness of all things and thoughts, but without the least interest in or attachment with them. He has no desire since he owns the most desired position of release. Though he appears to be living in the world, he is completely beyond its scope and limits.

Though knowledge of absolute reality (BrahmaJnana) removes avidya, the Jivan Mukta’s prarabdha Karmas remain. Because of this

prarabdha Karma, he has to remain in this world, for the time being. He lives till he finishes off his prarabdha Karma and then leaves his body. This kind of release is called Videhamukti; because, it is the release without the body.

Unlike the Jivan Mukta, the Videhamukta cannot help society. Only the Jivan Mukta can do service for the sake of the society.

Hence, Advaita gives very much importance to the state of Jivanmukti. The Jivan Mukta, being himself liberated, can help others to attain liberation. In the world, he appears as an embodiment of true life, true love and true light. He is a fountain-head of Brahm[illegible]ti who can lead the aspirants towards Brahman.

CHPATER -5

CONCLUSION

5.1 Similarities

5.1.1. Similarity in the Nature of the Ultimate Reality

In Saiva Siddhanta, Lord Siva is described as having form and as formless. Like wise, in Advaita, Brahman is of having two forms: Nirguna (formless) and Saguna (form).

Both Siva and Brahman are described as Sat-Chit-Ananda. They are perfect existence and they have consciousness as their essence. Both of them have omniscience and independence. Both have powers

of creation, preservation and destruction also. In Advaita, Brahman conditioned by Maya is called Iswara. Iswara is having the powers of creation, preservation and destruction.

5.1.2. Similarity in the nature of individual self

Both Pasu and Jiva are conscious. But their consciousness is limited by bonds. They, as a result, move in the chain of birth and death. Their knowledge is obscured by bonds.

5.1.3. Similarity in Nature of Bondage

Both these systems, Saiva Siddhanta and Advaita, Karma is the cause for the pleasure or pain of the individual soul. On the basis of Karma, the souls take infinite number of births and deaths.

In Saiva Siddhanta, Anava mala obscures the knowledge of the individual soul. In Advaita, Avidya obscures the knowledge of the soul.

Both these schools admit Maya as beginningless, unintelligent, unconscious matter, seen attached to the individual soul. Maya is regarded as the cause of delusive cognition in both the schools.

5.1.4. Similarity in the concept of liberation

In Saiva Siddhanta, chariya, Kriya, Yoga and Jnana are the means to liberation. In Advaita Jnana (contemplation) is the only way to attain liberation.

Both these systems Saiva Siddhanta and Advaita accept the concept of Jivan Mukti.

5.2. Differences

5.2.1. Differences in the concept of Ultimate Reality

In Saiva Siddhanta, God, soul, and the world are three existing realities. But in Advaita, God (Brahman) is the only reality.

In Saiva Siddhanta, Siva with the form is more important. Lord Siva takes 25 forms[46]. They are as follows:

1. Umamaheswar,
2. Rishabharudar
3. Kalyana sundarar
4. Natarajar
5. Bikshadanar
6. Kamari
7. Kalari
8. Thiripurari
9. Chalantharari
10. Gajari
11. Veerbhatrar
12. Ariyarthamoorthi
13. Arthanariswarar
14. Kirathamoorthi
15. Gangalar
16. Chandeswaraanugrahar
17. Chakrapradhar
18. Vignaprasadhar
19. Soma skandhar
20. Ekapadhamoorthi

21.Sugasanar
22.Dhakshinamoorti
23.Lingothapavar
24.Neelakandar
25.Chandra Sekharar

Siva is performing five fold activities called creation, preservation, destruction, obscuration and giving of bliss.

But, in Advaita nirguna aspect of Brahman is more important. And Iswara has only three activities namely, creation, preservation and destruction.

5.2.2. Difference in the concept of soul

Saiva Siddhanta accepts plurality of souls. But Advaita admits only one soul.

5.2.3. Difference in the concept of Bondage

Saiva Siddhanta accepts three bonds namely Anava, Karma and Maya. In Advaita, Brahman conditioned by avidya is called the bondage.

In Saiva Siddhanta, Maya is real. It is the primal matter and material cause of the Universe. It is real. But in Advaita, Maya is 'anirvachaniya'.

Saiva Siddhanta gives more importance to Anava mala. But Advaita does not give importance to Anava mala.

5.2.4. Differences in the concepts of Liberation

In Saiva Siddhanta concept of liberation, the liberated souls merge in God and enjoy bliss. But in Advaita, the liberated soul becomes Brahman It Self.

5.3. Findings

Advaita, being non-dualistic, in one way or the other renounces the world of affairs. Thus, it is abandoned by the common people. But Saiva Siddhanta Principles are followed by the South Indian people, especially, Tamil Nadu.

5.4. Scope for future Research

The comparative study of Saiva Siddhanta and Advaita is a real treasure land. The similarities make them look like two flowers of the same bunch.

Tamil Nadu and Kerala are the motherlands of Saiva Siddhanta and Advaita. Hence, the future study will help a great deal in bringing the two rich philosophies and cultures of Tamil Nadu and Kerala closer together.